

DEAF-MUTES' JOURNAL.

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"There are more men ennobled by reading than by nature."

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A Song of Christmas.

Chant me a rhyme of Christmas,
Sing me a jovial song,
And though it is filled with laughter,
Let it be pure and strong.

Sing of the hearts brimmed over
With the story of the day
Of the echo of childish voices
That will not die away.

Of the blare of the tasseled bugle,
And the tireless clatter and beat
Of the drum that throbs to muster
Squadrons of scampering feet.

But, O, let your voice fall fainter,
Till, blent with a minor tone,
You temper your song with the beauty
Of the pity that Christ hath shown.

And sing one verse for the voiceless,
And yet, ere the song be done,
A verse for the ears that hear not,
And a verse for the sightless one.

For, though it be time for singing,
A merry Christmas glee,
Let a low, sweet voice of pathos
Run through the melody.

James Whitcome Riley.

Bethlehem

THE BIRTHPLACE OF JESUS

At this season of the year, the Christian world reverently turns to the little town of Bethlehem and lovingly recalls the story of the Saviour's birth as set forth in the simple yet beautiful language of the gospel narrative. In spirit let us go over to Bethlehem and view the place where Christ the Lord was born.

Bethlehem is situated about six miles south of Jerusalem. Starting from Jerusalem by the Jaffa gate, the journey is over a rough and hilly country road amid scenes that awaken in the mind reverent memories and fill the soul with loving emotions. Along this very road Christ often walked, and here and there at different turns of the road are places associated with some interesting and stirring event in the history of the people of Israel. On the west, is the Gihon valley, where Solomon was crowned and on the south-east is the valley of Hinnom, where nearly, in the field of Re-phaim, King David defeated the Philistines.

But a short distance from King David's well Bethlehem greets the eye. There on a high hill it stands, with its closely clustered houses of white stone, its massive walls and towers looming forth in the brightness of the morning sun, while below is a rich valley with its green grass, olive trees and vineyards reaching up in terraces to the summit of the hill.

CHARM OF BETHLEHEM.

A mysterious charm seems to hang over the town as one looks at it from this point and reflects that this is Bethlehem, where Ruth and Boaz lived and loved, where Jesse and David lived, and where Christ, the son of God was born. What a feeling of joy comes over one as drawing nearer to the town he passes through the lovely little valley covered with olive trees and green grass, and is shown "the field of the shepherds" where the angels appeared to the lowly shepherds on the first Christmas night and announced to them the glad tidings of the Saviour's birth. Leaving the roadside and crossing over to "the field of the shepherds" one looks about the peaceful valley and beholds sheep feeding there upon the grassy slopes and youthful shepherds still watching their flocks as the shepherds did in the time of Christ.

Near the field of the shepherds is the field of Boaz, where Ruth went forth to glean and where Boaz fell in love with her. It was from this union of Boaz and Ruth that ancestors of David and Christ sprang. With the mind thus awakened by these historic spots, one journeys along to the gateway leading into the town.

Bethlehem has about 6,000 inhabitants. The streets are narrow, poorly paved, with scarcely a level stretch anywhere, while low-sized houses of stone line both sides of the streets. The lower floor of many of the houses is used for a booth or workshop, where natives are principally engaged in making rosaries or trinkets of pearl, coral and olive wood.

The inhabitants are for the most part Christians. They are bright

appearing, neatly dressed and more favorably impress one than the people of Jerusalem. It is said that the blood of the crusaders flows in the veins of many of the inhabitants.

THE CAVE IN THE ROCK.

Passing through the narrow streets we finally come to the church of the Nativity.

It was here that the inn stood where Mary and Joseph, footsore and weary after their long journey, sought for lodgings, but "there was no room for them." They were obliged to seek elsewhere for some resting place. The chalk-hills of Judea are honey-combed with innumerable caves. One of these excavations, close by the inn, was used as a shelter for such beasts as the stables of the inn could not accommodate. Mary and Joseph were obliged to take shelter in the grotto. Here, amid the straw which served as bedding for the beasts, far from all assistance, on a cold winter's night, Mary, the virgin mother, gave birth to the infant Saviour.

This cave is established beyond all doubt as the place where Christ was born. From the earliest times Christians have always kept sacred this particular spot. St. Justin, martyr born in Palestine about 100 years after Christ, speaks of this cave, and the pagan philosopher Celsus, writing A. D. 150, also knew of it. The emperor Hadrian, about 137 A. D., in order to keep the Christians away from it, erected a statue of Adonis there and established idol worship in the cavern. The emperor Constantine removed the idol and erected over the cave a church about 330 A. D. At different periods since then the church has been rebuilt, enlarged and renovated, until we find the present structure, with its different sections belonging to the Latin, Greek and Armenian rites. The courtyard leading to the church is paved with large square stones and on the side are the ruins of old columns where the former atrium of that basilica stood. This courtyard is frequently used as a market place where the natives gather to sell their wares.

LOOKS LIKE FORTRESS.

The outside of the church looks like a fortress with its high stone walls. A little door leads into the church which is divided into three sections, belonging to the Latins, Greeks and Armenians. The first section of the church is the Greek Basilica. Here two rows of marble pillars support the roof and divide the nave into two aisles. These pillars are said to have been taken from the temple of Solomon. Along the walls are traces of ancient mosaics.

There are two entrances leading to the grotto, one by a marble staircase near the choir in the Greek section of the church, and the other from the Latin section, which is known as the church of St. Catherine. Some few years ago, this church of St. Catherine was enlarged and handsomely fitted up by the emperor of Austria.

Descending the grotto, one is reminded of the catacombs in passing, with lighted tapers, through this dark and winding cave to the various shrines and tombs hewn out of the sides.

GROTTO IN LIMESTONE.

The grotto is formed in a ridge of soft limestone and is 39 feet long and from ten to twelve feet wide. It is paved with stone flags, and the walls are covered with white marble.

Turning to the right we enter a passageway to the altar of St. Eusebius of Cremona, which is built over his tomb. He was a friend of St. Jerome and came to aid him in the founding of a monastery at Bethlehem. He afterward became the superior of it, and died in 422 A. D.

We next come to the chapel of the Tombs.

On the east side is an altar, beneath which are the tombs of St. Paula and St. Eustochium, her daughter. They were descendants of the Gracii and Scipios, and had come to Bethlehem to devote themselves to the service of God. They distributed their wealth to the poor, aided St. Jerome to build monasteries, and studied the holy scriptures under him.

In the west wall of this chapel is the tomb of St. Jerome, where an altar is also erected above his resting place. Near by is a small room known as the oratory of St. Jerome. Here the saint spent his declining years in prayer and the study of the scriptures.

Retracing our steps to the entrance of the mothers of Bethlehem hid themselves from the soldiers of Herod, but were discovered and their children slain. Continuing along, we are shown a small altar known as the chapel of St. Joseph, which commemorates the place where St. Joseph was warned in a dream to flee into Egypt. Over the altar is an oil painting representing the flight into Egypt.

CHAPEL IN THE MANGER.

Passing through a narrow doorway, we observe a round hole in the ground, where, tradition states, a miraculous fountain burst forth for the use of the Holy Family. From here now enter the crypt of the nativity, where golden lamps shed a soft and brilliant light upon the various shrines. With feelings of reverence and devout faith, we approach and look with wonder upon the little chapel of the Magi. Here with gifts of gold, frankincense, and myrrh, these wise men from the east knelt and adored the new-born King. Nearby is another small altar ornamented with lights and silken draperies. It is the chapel of the Manger, built upon the spot where the manger stood. Here the infant Saviour, wrapt in swaddling clothes, was laid. As the genuine manger was carried to Rome, a marble one now is seen where a wax image of the infant lies upon a pallet of straw.

We turn from here to another altar more richly ornamented and draped with silk and velvet curtains. The soft rays from golden lamps above flood the shrine with a glorious light. Drawing near we see a large silver star set in the marble floor beneath the low arch of the marble altar, and with awe and wonderment read upon the pavement this inscription, "Hic de Virgine Maria Jesus Christus natus est." (Here Jesus Christ was born of the Virgin Mary.)

How your heart leaps with joy as you find yourself at this sacred spot where Christ the Lord was born. With an irresistible impulse you fall upon your knees and prostrate in the radiance of these golden lamps, and in the quiet peace of this hallowed spot you think of that first Christmas night when Mary and Joseph sought shelter within this cave, where, her days being accomplished, she gave birth to the Saviour of mankind.

Old Santa Claus.

Old Santa Claus, one winter night
When sleep had closed our eyelids tight,
Arose and said: "I'm in a plight;
"I slept too long; I must be light
"Of morning I must visit quite
"A hundred million homes, delight
"The hearts of all, from little sprite,
"The baby, with the eyes so bright,
"To grandpa with the head of white."
He did not stop to eat a bite,
But out he rushed, with all his might
Enormous sleigh began to dig,
Till soon it was a lovely sight.
When all was ready, at a slight,
Low whistle, came from left and right
His reindeer graceful and so swift;
In less time than I can indite,
Were in their places to unite
Their force with his for rapid flight.
He spoke the word, sleigh, like a kite,
O'er homes where sorrow casts its blight,
O'er homes where presents are but trite,
O'er homes where naughty children fight,
O'er homes where children are polite,
O'er homes where drunken fathers smite
And children quake with dread and fright,
O'er homes where father is a knight,
Arose o'er valley, mountain height,
But dear old Santa did not slight
The rich or poor; he would alight
At every chimney, and delight
In darting down, then on his flight
Before the fire could e'er ignite
The presents or his whiskers white.
And long before the morning light
Had brought an end to winter night,
While sleep still closed our eyelids tight,
He'd gladdened all, from little sprite,
The baby, with the eyes so bright,
To grandpa with the head of white.

—Harris Taylor, in Ky. Standard.

Miss Claudia Le Blanc, of Fall River, Mass., though still under 27, has already made a fortune of more than \$100,000. At 14 she went to work in a hosiery mill as a mill girl, and at 19 opened a shoe store in Lowell, where she now owns 30 tenements in Fall River and several farms in the vicinity.

OUR MONEY

WHERE AND HOW IT IS MADE.

Every working day of the year there is printed at Washington an average of more than \$3,000,000 of new paper money. Every day there is destroyed practically the same amount. The presses in the mints at Philadelphia, New Orleans, and San Francisco daily stamp into form about \$800,000 of shining coin. We have then a total of \$4,000,000 new money created every day at the money workshops of the Government.

But good money cannot be had even by great Governments merely for the making. The sources of this great stream of fresh bills and bright coins are carefully guarded. They are governed by fixed financial principles that are above legislation, writes F. A. Vanderlip, formerly Assistant Secretary of the Treasury, in the *Youth's Companion*, and by laws which Congress has tried to frame as nearly as possible in conformity with those higher financial laws which must ultimately govern the currency of all nations.

An active printer, with the aid of a young girl assistant, and working on a simple handpress of a type that has hardly varied since the Government began to print money, or, indeed, since one or two centuries before, can turn out 800 sheets of finished bills in a day, each sheet containing four bills. There are 600 printers at work in the Government Bureau of Printing and Engraving, some upon bonds, stamps or other forms of Government securities, but most of them printing money.

Among all the interesting sights at Washington there is perhaps none more interesting than the intensely active Bureau of Engraving and Printing. There are 2,988 employees there, whose experience in handling and counting the sheets of bank note paper and turning out the finished bills has given them a dexterity that is fascinating to see.

Of quite as deep interest as the bureau itself would be a study of those principles that are back of this rushing manufactory—principles, laws, and regulations which govern with absolute certainty the printing of each piece of paper.

At first glance one piece of paper money looks very much like another. Each is an example of the finest steel engraving, more skillfully made and more difficult to counterfeit than the notes of any other Government.

There are five kinds of paper money printed. The sort that people are most familiar with is the silver certificate, for almost all the one, two and five dollar bills are in that form. They are printed chiefly as a matter of convenience to the public, for the public prefers paper money to the coin. The amount of paper currency outstanding is between eighteen and nineteen hundred million dollars, and of that amount there are four hundred and seventy-seven million dollars in gold certificates.

Although the Government prints gold and silver certificates so freely, there are only two ways by which they may be issued and become a part of the money stock of the country. If any person deposits with the Government gold or silver coin, or gold bullion, the Government may issue silver certificates for gold coin or bullion; or if any one returns worn certificates, like certificates may be issued to replace the old ones which are in turn destroyed.

A dollar bill has an average life of about 15 months. Two-dollar bills, not being quite so actively used, last on the average more than 16 months. A five-dollar bill lives on an average of two years before it is worn out and the Government is called upon to replace it. Ten-dollar bills last about three years, and twenty-dollar bills more than four years.

The amount of money that goes to the Government for redemption, either for the purpose of securing fresh, clean bills, or for conversion into some other form of money, reaches a total almost too great to comprehend. In 1904 the Government received \$912,000,000, of paper money, money to be exchanged for new bills or bills of some other denomination.

Next to the gold and silver certi-

ficates in point of volume are the national bank notes. They constitute between one-fourth and one-third of the total amount of the paper money outstanding, and although they are printed under the Government's supervision their volume depends, subject to the provisions of the national banking law, upon the judgment of the officers of the national banks of the country.

There are 5,833 national banks in existence and their capital forms an aggregate of \$808,329,658. The law provides that any national bank may issue its notes in the form of money to an amount equal to its capital. There could be, therefore, under the provisions of the law a great many more than the present \$533,000,000 of national bank notes if the officers of the national banks found it sufficiently profitable to issue their notes in this form.

In order that this kind of money shall be perfectly secure it has been provided that each national bank wishing to issue notes must deposit with the Treasurer an amount of United States Government bonds equal to the notes which the bank proposes to issue.

Whenever the bills are worn out new ones must be issued in their place. Therefore, whenever a new United States note is printed it means only that some other note of the same kind has been worn out and has been sent in to the Treasury to be exchanged for a new note. The Treasury has no power to issue a single dollar of additional United States notes. It can only exchange new ones for old ones.

There remain one more kind of money, and that a comparatively insignificant amount—the Treasury notes of 1899. There are less than \$9,000,000 of them now, although at one time there were \$155,000,000. They were issued by the Government to pay for silver bullion bought during the time when the law was in force which provided that the Government should purchase 4,500,000 ounces of bullion each month. Silver certificates have taken the place of the Treasury notes retired as rapidly as the bullion was coined.

With all the activity of the Bureau of Engraving and Printing it will be seen from what has been said that nearly all the work is for the purpose of keeping clean and fresh our supply of the paper money.—E.C.

Some Elements of Failure.

There are elements that enter into success—but it is easier to catalog the elements of failure.

We maintain health by guarding against the causes of disease, and on the same principle we may attain success by knowing and guarding against the causes of failure.

In the cemetery of Failure are many epitaphs. Here are some of them.

He lacked tact.
Was too sensitive.
Could not say "No."
Did not find his place.
Did not care how he looked.
Did not guard his weak point.
Was too proud to take advice.
Did not fall in love with his work.

Got in a rut and could not get out.
Never learned to do things to a finish.
Loved his ease and did not like to struggle.

Was the victim of the last man's advice.
Was loaded down with useless baggage.

Lacked the faculty of getting along with others.
Could not transmute his knowledge into power.

Tried to pick only the flowers of his occupation.
Knew a good deal, but could not make it practical.

A little success paralyzed him.
Worry killed him.
Success, like health, lies not in outward things, but within.

We must not wait until "everything is right" for us to do some particular thing.

We rust and rot away, awaiting chances, which never can be ours until we create them ourselves.

Conova at one time, having no clay, modeled one of his divinest figures in butter.

See what Bret Harte got out of

the barren sands and sage of California. It was a finer assay than gold miner ever dreamed of. But the riches lay within himself.

The one whose purposes are right has only to dig, dig—confident that the gold is there and remains only to be uncovered.

Surprised the Candidate.

When Captain Wilson H. Daniel, of Jasper, Ind., inventor and author, now nearly eighty-five years old, read of the committees that had been appointed to notify Taft and Bryan of their respective nominations a presidential candidates he remarked:

Well, well, time certainly does change everything, and yet with what tenacity do people, parties and nations, hold on to their old-time customs.

"In the summer of 1848 I was a passenger on board Alhambra. Before landing I had been told by the captain that we would land at Taylor's plantation, just below the town of Rodney, in the State of Mississippi, to take on wood. We were there for several hours, and as soon as I landed I saw General Taylor, with whom I had got acquainted at Camp Salubrity some years before, just across the road in an oat field, where he and several negroes were at work cradling and binding oats.

"The general wore a broad-brimmed, low-crowned, white felt hat, blue blouse, no shirt and blue pants. His feet were incased in home-made boots. His hands and face were covered with dirt and black with oats. When I called and said, 'Hello, general!' he at once recognized me and, as was his custom, hailed me by saying 'Hello, wheelsman!'

"He came over to the fence, and for quite a time we talked of the days we spent together when Taylor was stationed at Camp Salubrity and on the second day of July, 1846, in particular, when we broke camp and I, as pilot, or wheelsman, on board the Yazoo, began steering General Taylor's entire garrison, heavy artillery and ammunition from Grandecore (meaning high bluff) Landing to the famous battlefield of New Orleans, six miles below the city, from which point seagoing vessels conveyed the soldiers, artillery and ammunition to Powder Horn, then a landing near the Rio Grande in Texas.

"It was while we were sitting there on the fence recounting our many experience that a large boat, all decked in holiday attire and flying flags and bunting rounded into sight. As it came nearer, we heard the band playing, and General Taylor remarked that it must be a circus boat. As its salute was fired, the band struck up 'The Star Spangled Banner,' the bell began to ring, and the steamboat, which was the Major Ringold, began rounding to land. When the General and I saw the boat was going to land, we got down off the fence and walked across the road to witness the landing, neither of us knowing or even surmising the mission of the boat and its crew.

"When the landing was made and the plank run ashore, the people by the score began crowding out. The vast crowd was led by James Guthrie and George D. Prentice, of Louisville, Ky., who were by a Mr. Bluford. No sooner had Guthrie and Prentice introduced themselves to General Taylor than Bluford, who had been a former schoolmate of Taylor's, shouted 'Hello, Zach!' and with an oath or two, ran up and embraced 'Old Roughand Ready,' who recognized Bluford with delight.

"When invited on board the ship, Taylor begged to be excused on account of his dress and appearance, but Bluford, Guthrie, Prentice and others, with loving arms around the sweaty old general, hurried him aboard, where he was officially notified in his everyday working attire that the Whig party in convention assembled had nominated him as its candidate for the presidency. He made a few remarks, thanking the committee for the honor, and assured every one that if he was elected he would do right as God gave him the power to see the right.

"A reception was then held, and the dirty toiler of the oat field was introduced to the hundreds on

board of the boat. One of the features which impressed me most forcibly was the fact that every woman, regardless of her silk, satin and jewelry, wanted to kiss the dirty-faced old warrior."—*St. Louis Post Dispatch*.

Cotton.

Cotton is a product of the United States, India, Egypt, West India Islands and Asia. The United States produces the greatest amount of cotton and the State of Texas takes the lead in the largest production of any State in the Union and produces one quarter of the crop of the world.

The most perfect system of cultivation is that used in this country. The ground is usually prepared very early in the spring, and this year in Texas most of the plowing was done in January and February. The seed is deposited in furrows by a mechanical planter. After planting, the cotton sprouts up through the soil in about three weeks and grows to a height of from one to two and one half feet and forms a bush of from six to eight branches. About June 1st the fields of cotton present the appearance of vast flower gardens, at the time of the year the plant blooms. The cotton does not mature all at the same time, which necessitates two, and sometimes three, pickings from the same field, and while the first picking is in progress, many of the plants are only in bloom. Picking generally commences in August, and continues until the heavy frost appears to stop the growth of the plant.

Some cotton pickers have baskets hanging from their shoulders while others have a long cotton bag, sometimes ten feet long, fastened to their waists and left trailing behind, into which receptacles they deposit the cotton as it is picked.

The cotton is then separated from the seed. This process was once done by hand at the rate of a pound or two a day per man, which, of course, was a very expensive cotton process. Eli Whitney's Saw Gin, invented in 1793, has proved a blessing to mankind and has revolutionized the cotton industry.

The cotton is placed in a hopper, one side of which is formed of wires placed close enough together to keep in the seeds. The cotton is dragged through by means of circular saws turning between the wires. This is a rapid process but it injures the fibre. So in cotton which does not stick so closely to the seeds, as in sea island, it is simply passed between two rollers which turn in opposite directions.

The oldest cotton producing country is India where it has been grown since beyond the memory of man. Cotton was also used very early in China and Egypt and for many centuries was produced in Mediterranean countries. Columbus found it in the West Indies and his successor found it in Mexico and North America. The United States commenced to grow cotton commercially about one hundred years ago, and now produces more than half of the world's crop.

The first cotton mill built in the United States was erected in 1793. The high price of cotton goods during the War of 1812 caused many mills to be built and the drop in price when peace came caused a duty of 25 per cent. To be laid on imported cotton goods and the protected industry grew rapidly. Pulp is now made from cotton stalks; from this is made the finest writing paper. Cotton seed oil for cooking purposes is another by product of cotton seed and the hulls from the seeds are used for stock feeding. The cotton producer has another evil to fear in addition to adverse weather conditions and that is the Boll Weevil, an insect which destroys the fruit. Government investigations are now being made with a view to find some means of relief from this most expensive pest.—*Rochester Advertiser*.

Uninjured mammoth remains are among the vast natural resources of Siberia awaiting exploitation.

Belgium officially frowns on cremation.

One of the beetles has an eye with 5,300 facets.

Deaf-Mutes' Journal.

NEW YORK, DECEMBER 24, 1908.

EDWIN A. HODGSON, Editor.

THE DEAF-MUTES' JOURNAL (published at 103d Street and Broadway) is issued every Thursday; it is the best paper for deaf-mutes published; it contains the latest news and correspondence; the best writers contribute to it.

TERMS.

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All contributions must be accompanied with the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondents are alone responsible for views and opinions expressed in their communications.

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DEAF-MUTES' JOURNAL,
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"He's true to God who's true to man:
Wherever wrong is done
In the humblest and the weakest
'Neath the all-beholding sun,
That wrong is also done to us,
And they are slaves most base,
Whose love of right is for themselves,
And not for all the race."

Notices concerning the whereabouts of individuals will be charged for at the rate of ten cents a line.

Specimen copies sent to any address on receipt of five cents.

A MERRY CHRISTMAS to all readers of THE DEAF-MUTES' JOURNAL!

Rev. John H. Keiser, who was ordained to the Diaconate nearly two years ago, was, on Sunday, December 20th, ordained to the Priesthood, with imposing pomp and ceremony, at St. Andrew's Church, 127th Street and Fifth Avenue, by the Right Reverend David H. Greer, Bishop of New York.

Rev. Mr. Keiser is an honor graduate of the New York Institution, and was for a short time a student at Gallaudet College, which institution of higher education he left to become a lay-reader under the late Rev. Dr. Thomas Gallaudet. During the spare hours from his work in the Church Mission for Deaf-Mutes, he studied for the ministry, taking his examinations at the Theological Seminary, first for Deacon's orders, and finally for the Priesthood.

Rev. Mr. Keiser brought to the work assigned him by Rev. Dr. Gallaudet, and since the death of the latter under the direction of Rev. Dr. Chamberlain, all of the enthusiasm of healthful youth, and a perseverance and industry that has accomplished much for the welfare of the deaf.

With the added authority to perform the various sacred offices of the church which his advancement to the Priesthood confers, Rev. Mr. Keiser will be in a position to assist the work which Rev. Dr. John Chamberlain directs in his dual capacity as Vicar of St. Ann's Church for Deaf-Mutes (of which Rev. Mr. Keiser is Curate) and General Manager of the Church Mission to Deaf-Mutes.

Rev. Charles Orvis Dantzer, of Philadelphia, was the only deaf minister who attended the ordination ceremony, and in the afternoon he officiated at St. Ann's church, assisted by Lay-Reader Chester Q. Mann. Rev. Mr. Dantzer's sermon was a gem, both in point of simple, direct advice and practical Christianity, and in forcefulness of its delivery.

THE first gift of the festive Christmastide comes from Duluth, Minnesota, from the the friendly fist of Mr. Jay Cooke Howard. It is in the form of a pocket-book with a small round looking-glass affixed to the flap. The editor "ain't no lady" and does not understand the looking glass attachment, except it be that every time you fill the purse with Howard Investment Company dividends, you can get the reflection of your cheerful countenance as the coin drops in. Last year Mr. Howard sent a gift to the JOURNAL sanctum, as he also did the year before and the year before that, all of which were useful and suggestive of the continued prosperity of the Howard Investment Company. That this company pays dividends twice a year, and occasionally an extra dividend, is well known to all its stockholders, and that a deaf man is the successful managing genius of its finances, should be exploited as a matter of pride by others similarly handicapped by the loss of the most important of the five senses. The JOURNAL extends best wishes to the Howard Investment Company, and hopes that the

success which has marked its past may continue and increase as the years fly by.

SEVERAL columns of correspondence came too late for insertion in this issue, but will appear in print next week. All news letters that do not reach us at least a day earlier than usual, will be postponded to the following number of the JOURNAL, during the holidays.

GALLAUDET COLLEGE.

From our Regular Correspondent.

Now that the football season is over, this column will no doubt lose much of its interest to many until the advent of the baseball aggregation. College life is not surfeited with pleasurable excitement just before a term exam., so the small amount of news sent in by the correspondent this week has been accumulated with difficulty.

The exams come on Monday, Tuesday and Wednesday before Christmas, the holidays commencing Thursday at noon, quite a number of students will go to their homes, and those forced to remain should find plenty to do in the way of pleasure—especially if they get conditions.

Mention of Mr. Hall's lecture, which was given Friday evening December 4th, was unintentionally omitted from this column last week. The subject, "Sir Isaac Newton," was treated to the satisfaction and enjoyment of all who attended, Mr. Hall telling many humorous anecdotes about the eccentric habits of the great mathematician.

The appetizing odor of boiled cabbage that permeates these classic halls every Saturday from nine A.M. till well on to midnight, has led to much interesting and profitable discussion on just how long the orderliness of this delicacy can remain extant. Instances have been reported where men, lost on the plains and starving, have dined heartily on the scent of cabbage undergoing culinary operations many miles away. But really there's a strong suspicion in my mind that this is a fable pure and simple.

Harris, '12, the dignified, the non-nonsensical, is inconceivable since some "land pirate," as he styles him, made away with a large quantity of paper which had been put away in moth balls pending the next camping trip. It is Harris' unbiased opinion that the fellow who so coolly and deliberately walked off with the most important ingredient of a camper's featherless feather bed, is no gentleman.

A letter received from Samuel Cohen, ex-'11, states that he is at present in the Jewish Theological Seminary in New York, and has no mind to return to Gallaudet. Sammy will be missed next Spring when the swimming pool opens.

The first of the Students' Concerts under the new conditions was given in chapel Sunday afternoon. In the past, students were simply assigned a topic, and were left to pick representatives who prepared their papers, each on the same topic and unaware of what the others would say. As a consequence most boys would get up and simply repeat what the preceding ones had said, so that the subject became tiresome. By the new method a committee from the faculty decides upon a topic, and divides it into sub-heads, which are given to representatives from each class, who are so coached and assisted that the subject is treated in a connected and very interesting manner.

The program for this occasion follows:—

TOPIC: The Friendships of Christ.
VERSES: Kendall School Children.
(Collection.)

HYMN: "O Little Town of Bethlehem" Miss Sharp, '12
The Friendship of Christ for Mary, Martha and Lazarus.....Lapides, I.C.
HYMN: "I heard the voice of Jesus say".....Miss Pike, '11
The Friendship of Christ for John.....Miss Gliman, '10
ADDRESS: The Meaning of Christmas.....O'Donnell, '09
The Friendship of Christ for the sick.....Isackson, '10
What the Friendship of Christ Means to a College Student.....Elmer, '11
Christ's Friendship for the Blind and Deaf.....McInnes, '12
HYMN: "God of Our Fathers".....

The great lack of news from the historic East Wing may cause comment; but until some one is hanged, drawn and quartered at their very door, the young ladies will not dream the everyday occurrences of sufficient importance for publication.

T. L. A., '12.

CHURCH NOTICES.

DIOCESAN OF CENTRAL PENNSYLVANIA. WESTERN NEW YORK AND HARRISBURG.

Rev. Franklin C. Smelin, Missionary, 1025 Rural Avenue, Williamsport, Pa.

A cordial welcome is extended to all the Deaf to attend the services and Bible Class meetings.

MISSISSIPPI

DR. JAMES L. SMITH'S ADDRESS ON GALLAUDET DAY.

From the Jackson News, Dec. 11.

There was a large gathering at the Gallaudet Day celebration at the Mississippi Institution for the Deaf and Dumb last night. The feature of the occasion was the address by Dr. J. L. Smith, of Minnesota, a noted educator of deaf-mutes. This was followed by a reception in the main rotunda of the building, which was attended by a large number of Jackson citizens.

Dr. Smith is one of the most distinguished educators of the deaf in this country. Dr. Smith is himself a deaf man, but one who has by sheer force won a place in his profession of which any man would be proud. He has a thorough classic and scientific education and is a man of exceptional strength of mind and character. He is honored throughout the United States as one of the first educators of the deaf. He is a young man of promise but is already full of success. His address at the Institution for the Deaf and Dumb, in this city, was an occasion of great profit and pleasure to those connected with that school. His theme was "The Forlorn Hopes of Progress," and he spoke in part as follows:

Two great armies lie facing each other on the eve of one of the world's decisive battles. The commander of the attacking force is uncertain of the strength, position and plans of the enemy. To attack blindly would be extremely hazardous. There is one recourse open to him, and that is to send a forlorn hope to make an attack and force the enemy to show his hand. Those who make up such a forlorn hope go to almost certain death. The general, unwilling to order any one to such a fate, calls for volunteers. To the credit of manhood he said that there is no lack of response. In this case, as in many others, there are found plenty of heroic souls willing to sacrifice themselves for the good of their fellow men. The number desired are chosen and are sent forward on their mission of danger and death.

"Their not to reason why,
Their but to do and die."

Animated by the sense of duty inculcated by military discipline, but far more by patriotism, that love of one's country which so often exceeds the love of man and woman, these devoted men advance toward the enemy's lines. Their mission is successful. Their attack forces the enemy to show his hand, to betray some part of his disposition of forces. The attacking general, with the information thus gained, deploys his army and the battle is on. A great victory is gained. The general's name is emblazoned in history as that of one of the great conquerors. But what of the forlorn hope—those brave men whose self-sacrifice opened the way to victory? Too often their only reward is an unmarked soldier's grave, or at best, honorable mention and possibly a paltry medal.

The paths of the world's progress are strewn with the bones of forlorn hopes—heroic men, aye, and women too, who have acted as pioneers in advancement, when others feared, doubted, and held back; who offered themselves a sacrifice on the altars of duty, of patriotism, of progress, of faith, of conscience, that their fellowmen might profit then or thereafter.

Count me o'er earth's chosen heroes—
They were souls that stood alone
While the men they agonized for hurled
The contumelious stone,
Stood serene, and down the future saw
The golden beam incline.
To the side of perfect justice, mastered by
Their faith sublime."

Time and again have there been crises in the world's history when the mass of humanity were groping in the darkness of ignorance or superstition, or groaning under the yoke of oppression, when there was crying need of a forlorn hope to show the way to light and freedom. And history tells us that such forlorn hopes have not been wanting, heroic souls who have risked life and all that life holds dear in the advancement of some great cause.

Two thousand five hundred years ago Xerxes, the despot of Persia, marshalled the greatest host in history to overwhelm the youthful civilization and democracy of Greece. Crossing the Hellespont on the famous bridge of boats, the mighty array spread over the plains of Thessaly. The Grecian states, unprepared to oppose such a force, could only send a small band to endeavor to hold the foe in check for a few days at the Pass of Thermopylae. Here the forlorn hope of Greece, under the lead of Leonidas, held at bay the entire Persian army, until treachery combined with force to undo them, and they perished to a man. But not in vain was their sacrifice. The time thus was put to good use by the Grecian states, and the heroic example of Leonidas and his three hundred inspired their countrymen to those deeds of valor that resulted in Salamis and Plataea, and preserved the broader civilization of the west from being crushed under the heel of Oriental despotism.

In the infancy of Rome there arose a crisis that threatened with extinction in embryo the mightiest empire that the world has known. Its foes combined against it. An overwhelming army, led by Porsena, appeared unexpectedly over against the city. The Tiber, crossed by one narrow bridge stood between the city and its foe. If the bridge could be destroyed, the city would be saved. Then, if ever, Rome needed a forlorn hope. Horatius and his two comrades supplied the need. They held the bridge in the face of the invading host until it could be cut down, and Rome was saved.

There have been stirring times in that little mountainous country of Switzerland since Julius Caesar conquered the wild mountain tribes, and its people have had to undergo many a baptism of blood in order to achieve and maintain their independence. One of the greatest crises of the little nation occurred during the middle ages, when Austria endeavored to conquer it. A strong Austrian army invaded the country. The Swiss rallied in defense. In the face of the serried ranks of the Austrians, armed with long spears, the men of Switzerland seemed to have no show. Then stepped forth Arnold Winkelried, the forlorn hope of his country. He rushed upon the Austrian spears, bore them down with his body, and made a breach in the wall of steel through which his friends rushed to victory and the salvation of Switzerland.

After the glorious victory of Crecy, Edward III., of England, laid siege to the city of Calais. For nearly a year the citizens defended their town. At last, with no help in sight, with famine and pestilence stalking through the streets, they were forced to yield. The conqueror demanded that six of the worthiest citizens should appear before him with halters around their necks and give their lives to save the population. In response to this cruel demand, six noble men of the city stood forth as its forlorn hope and fearlessly advanced to what they believed was to be a disgraceful death. To Edward's credit be it said that he did not carry out his purpose, and the brave men lived.

When France was rent by rival factions, when its fair fields were overrun by English soldiery, when courage and patriotism seemed gone from the hearts of Frenchmen, the forlorn hope of France came forward in the person of that simple and devout peasant maid, Joan of Arc. Animated by sublime faith in her divine mission to save her country, she succeeded in inspiring the French soldiers to deeds that eventually drove the Anglo-Saxon from the country. For this, to the shame of history be it said, Joan's reward was chains and the stake in the market place of Rouen.

When Scotland lay prostrate beneath the iron heel of Edward I., her forlorn hope was that human knight, Sir William Wallace, who kept alive the spark of patriotism in the Scottish breast that ultimately lighted the way to Bannockburn and independence. The history of our country is not wanting in instances where forlorn hopes have led the van and paved the way to glorious achievement. When the American colonies, smarting under years of oppression and injustice at the hands of the English Government, raised the standard of revolt, it was a forlorn hope of New England farmers that faced the disciplined soldiers of Great Britain on the green at Lexington and the bridge at Concord.

"And fired the shot heard round the world."

And when the British armies invaded the Sunny South, captured its cities and devastated its fields, it was Marion and his men who stood as a forlorn hope against complete subjugation, and whose daring deeds snatched the fruits of victory from England, and kept alive the spirit of resistance which gathered force and rolled back the tide of invasion upon Yorktown and its glorious sequel.

During the revolutionary war, while the tide of battle was rolling back and forth east of the Alleghenies, there occurred an event of vast importance to the future welfare and greatness of our country. George Rogers Clark led a forlorn hope through the trackless wilderness, waded through morasses, crossed icy rivers, suffered almost incredible hardships of cold, hunger, and sickness, and captured the British posts of Kaskaskai and Vincennes, thereby wresting a vast region from English control, and establishing the claim of conquest when peace was made. At the time, this act of heroic patriotism was far from appreciated, for, from the viewpoint of the east, this great western region was considered almost an undesirable acquisition. But what do we think of it now?

And let us not forget that forlorn hope of Texas, the brave men who under the lead of Bowie and Crockett perished to a man at the ill-fated Alamo, but whose heroism inspired others to deeds that resulted in Texan independence and ultimately added the Lone Star to Columbia's constellation.

Our own generation has witnessed the deed of a forlorn hope that sent a thrill of pride through every true American heart. It was when that brave soldier of the south, Richmond

Pearson Hobson, with his seven companions, volunteered to sail the Merrimac into the mouth of Santiago harbor and sink it in the face of a storm of Spanish shot and shell.

But it is not alone in war that the forlorn hope has performed its bravest and greatest deeds. In martial array, in the thrill of battle, when men stand shoulder to shoulder, there is something that incites to courage. There we look for great deeds, and look not in vain. But some of the greatest victories of the world have not been won in war. There have been crises when the world has needed forlorn hopes to lead the attack against ignorance, superstition, oppression, bigotry. Then nothing was to be gained save persecution, contumely, and probably a martyr's death. For men and women to stand forth at such times, to denounce the wrong and endeavor to establish the right, has required greater heroism and self-sacrifice than has ever been shown in the heat of battle.

"Then to side with Truth is noble, when we share her wretched crust,
'Ere her name bring fame of profit, and its prospect to be just,
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject terror till his Lord is crucified."

The annals of science, religion, education, sociology, and other great causes of the world's advancement are filled with the names and deeds of men and women who have thus sided with Truth and stood almost alone and fought single-handed for the right, and too often, alas! have died at the hands of their fellowmen whom they sought to benefit. But not in vain did they suffer and die,

"'Tis the martyrdom to-day
Brings victory to-morrow."

One of the grandest forlorn hopes of history was the one that Christopher Columbus led across the unknown ocean in 1492. We who live in these days of enlightenment can have no adequate conception of the courage, the greatness of soul required in those days for a man to take issue with the learned and great among his fellow men. That single sailor had to fight his way in opposition to science, religion, and statecraft. Governments turned a deaf ear to him, science scoffed, the learned council of Salamanca pronounced him a visionary, the multitude reviled him. To the shame of manhood be it recorded that it was at last a woman who gave him the means to prove that he was wiser than all his detractors.

"He gained a world: he gave that world
Its grandest lesson, 'On, sail on!'"

And what did the hero receive for this? Only the ingratitude and neglect of the nation he most benefited. It has remained for posterity to do him fitting honor.

It was a forlorn hope that sailed up the James River in 1607, and in spite of toil, privation, and suffering, laid the foundations of the great commonwealth of Virginia. And it was another forlorn hope that landed on Plymouth Rock in 1620, preferring the terrors of the untrod wilderness and the savage foe, with liberty of conscience, to the intolerance and oppression of the mother country.

La Salle led a forlorn hope through thousands of miles of trackless wilderness, daring uncounted dangers, down the great river from which this State takes its name, and bestowed upon France an empire which was all too little valued until the far-seen statesmanship of Thomas Jefferson added it to our own domain.

Boone, Harter, Kenton, Callaway, and other brave pioneers were the forlorn hope that showed the way across the mountains and opened up the rich domain beyond to settlement. The story of what they underwent is written in their blood upon the pages of their country's history. But has it ever been duly appreciated and acknowledged? Our reply is that republics are proverbially ungrateful.

Ages ago Socrates acted as the forlorn hope of a broader philosophy and a kindlier humanity. He perished as an enemy to the state, like many another pioneer of new thought. He, like many since, lived centuries too soon for his own welfare. But his teachings were not drowned in that cup of hemlock which ended his life, but survived to influence men's thoughts and feelings as long as literature lasts.

When Galileo and Copernicus proclaimed advanced views in the face of ecclesiastical persecution, they were a forlorn hope of science.

When Savonarola was burned to death in the streets of Florence, there perished a forlorn hope of a purer religion.

Twenty centuries ago there were gathered in a room in the city of Jerusalem a handful of men. They had seen their Great Master perish on the cross of Calvary, a victim to the bigotry of a class and the pusillanimity of a ruler, forsaken by the people whom He had come to save. These few men were the forlorn hope of Christianity. Upon these simple and ignorant men devolved the mighty task of keeping alive and disseminating throughout the world the teaching for their Lord. They went forth from that room with no other help than their faith and the spirit of their Master. They went forth to suffering, persecution, and a martyr's death. To them it is due

that Christianity now holds the entire civilized world in its beneficent power.

Little more than one hundred and fifty years ago this world was a sad place for the deaf. While all around them were the activities of progress in science, in education, in all that advances civilization, they had no place nor part in it. In ignorance they were born; in ignorance they lived; in ignorance they died. Indifference, prejudices, unbelief stood in the way of any attempt to alleviate their condition. Their mute appeal called for a forlorn hope to lead them from darkness into light. The good Abbe de l'Epee answered their call in France, Heinicke in Germany, and the Braidwoods in Great Britain. It was the dawn of a new life for the deaf of Europe, and they entered upon their share of that heritage of education which had been withheld from them so long.

More than fifty years passed by, and yet the New World had not received this new light from the old. The deaf of America still groped in darkness, waiting for a forlorn hope to lead them into the light. It came at last in the person of him whom we are gathered this day to honor—Thomas Hopkins Gallaudet.

"The kindly, earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not blame."

He well deserves to rank among the best of the world's pioneer heroes. He had little to gain and much to lose by devoting his life to the education of the deaf. Physically he was little fitted for pioneer work of any kind; to wage war against indifference and prejudice. But as has so often been the case, his spirit was greater than his body. Once his heart had been enlisted in the work, he pressed on in the face of all obstacles until he had opened a breach in the wall of opposition. The story of his efforts to obtain the knowledge requisite for starting a school is too well known to need repetition here. Failing in Great Britain, he succeeded in France. Returning equipped for active work, he still had to enlist public interest to the extent of procuring means for establishing a school. His quiet but earnest persistence brought success, and the first school for the deaf was opened in Hartford in 1817. The result of that beginning is seen in the hundred or more schools all over the country to-day, and the thousands of deaf children who are receiving the light of knowledge.

Well is it that the deaf should revere his memory. Well is it that they should honor his natal day, as we are doing now. Not that the deaf would have remained in ignorance but for him. Some time some other would have come forward to do the work had he failed, as some other would have discovered the New World had Columbus lost heart in the face of opposition. But Thomas Hopkins Gallaudet's title to honor rests in the fact that he dared to lead when others held back; that he had the courage of his convictions, and the faith and humanity to carry them to realization. Judged by the erring standards of the world, his deeds may seem small beside those of great conquerors, great discoverers, great inventors, great reforms. But the greatest hero, the greatest benefactor, is not always one who makes the greatest stir in the world. Mankind is too often led to acclaim an achievement merely by reason of its spectacular nature, and overlook that "still small voice" that has a more lasting influence. Gallaudet was no spectacular hero. He was one of those simple, noble natures, who see, the path of duty before them and follow it over all obstacles and opposition to the end. And it is such natures that most often do the greatest and most lasting good in the world.

"An arm of aid to the weak,
A friendly hand to the friendless,
Kind words so short to speak,
But whose echo is endless;
The world is wide, these things are small,
They may be nothing, but they are all."

All honor to the forlorn hopes of the world's progress,—those noble souls who have sacrificed themselves for the betterment of their fellowmen. Too often have they failed to reap the reward they merited. Too often have they received but ridicule, scorn, or martyrdom at the hands of their contemporaries. Yet they did not live and labor and suffer and die in vain. God's ways are not our ways. God's judgments are not our judgments. Sometime, somewhere, we have the faith and hope that all the wrong and injustice of this world will be weighed in a balance that never errs, and to every one will be measured the reward that he has earned.

"Nature reads not our labels 'great' and 'small,'
Accepts she one and all.
Who striving win and hold the vacant place,
All are of royal race."

The life of Thomas Hopkins Gallaudet should be an inspiration to all of us to do our duty in whatever sphere of life our lines may be cast, and strive to be a means for good to our fellowmen.

"If we live thus, of vigor all compact,
Doing our duty to our fellowmen,
And striving rather to exalt our race
Than our poor selves, with earnest hand or pen,
We shall erect our names a dwelling-place,
Which not all ages shall cast down again."

FANWOOD.

The Fanwood Literary Association was entertained last Saturday evening, December 19th, in a most interesting manner, by the Fifth Oral Mixed Class, and in appropriation with the coming of Christmas. The first Vice-President, Frank T. Lux, occupied the presiding chair, and called the meeting to order soon after all were seated.

"The Patriotic Quakers," by Miss Carrie Lanz, 'the opening reading, was full of spirit, and without any pause she graphically described the heroism of a Quakeress who, at the risk of her own life, saved Washington's army from annihilation while at Valley Forge.

With a good subject to talk upon, and the understanding of it thoroughly, there was no lack of interest paid to the small members of the class. Young though they are, they showed better ability to grasp the idea than many of the older pupils. Some very laughable remarks were made on each side, which set the audience to laughing. The other readings were all first-rate, in the way of delivery and the choice of subjects. Not one of them was so dry that the audience chose to look around the chapel.

The dialogue was the whole thing in a nutshell, with a Christmas tree on one side of the platform, decorated as elaborately as any other. Edward Trinks made a capital father of a small family, with Miss Lanz as his wife, and Chester Jones, Harry Goldberg and Miss Barbara Spoehrer. Elmer Flanders was the postman and used the institution mailbag, in which to carry the tremendous weight of a few letters. Miss Eva Christian made a "cracker jack" housemaid, and played her part perfectly. Moses Eisen took up the role of Santa Claus to the family in the play, and made the children happy by giving them presents when they caught him filling their stockings.

It showed the family at home the night before Christmas, talking over the prospects of what they would get the next day. They then retired in order to give Santa the opportunity to place the presents under the tree and in their stockings. They threw handfuls of candy to the audience who made a scramble for them, and then the play was over. Following is the program as rendered:

I "The Patriotic Quakers," by Miss Carrie Lanz.
II Debate, Resolved, "That Country Life is far better than City Life."
Affirmative Negative
Miss B. Spoehrer Miss A. Tracy
Moses Eisen Harry Goldberg
III "The Blind man and the Elephant," by Edward Trinks.
IV "The Wrong Boy," by Chester Jones.
V "A Child Lost in the Snow," by Elmer Flanders.
VI "Elsie's and Jennie's Vacation," by Miss Fredia Albert.
VIII Dialogue, "The Night before Christmas," by Misses B. Spoehrer, A. Tracy, C. Lanz, and E. Christian, and Cadets C. Jones, M. Eisen, E. Flanders, H. Goldberg and E. Trinks.

Dr. Fox then gave a few remarks and the last meeting for the year 1908 closed.

At the last meeting of the Protean Society it was unanimously decided Mr. Max Weisberg and John Agresto were elected honorary members of the Society.

Principal Currier announced Sunday that Rev. John H. Keiser, who passed the examinations for deacon, was ordained a full-fledged priest by Bishop Greer, of New York City, with imposing ceremony. We extend our congratulations.

The Annual Christmas party given to the kindergarten children came off last Friday afternoon with great success. From what we heard of the affair it certainly must have been a fine one. The little tots were fed with all manner of good things that delighted them immensely, and some to carry off. This gives a better idea of the bounty of the school towards those put under its charge.

Field Music Sergeant Fred G. Fancher's birthday came off on the 14th inst., and some one gave him a box of candy. He is still guessing who the donor might be, and may keep on guessing for some time before he finds out. However, it will benefit him greatly, as he will have to put on his thinking cap.

Military Instructor Hopkins gave up his position on Sunday to enter mercantile life. We are sorry to lose him, but wish him success in his new business. Henry L. Bryan, clerk of the Institution, a member of the 71st Regiment, N. G. N. Y., has been promoted to the position made vacant. Mr. Bryan is the son of deaf-mute parents, an enthusiastic soldier, and will fill the position with credit to himself and to the advancement of the pupils in military affairs.

President Stewart of the State Board of Charities spent Monday afternoon in the class rooms, and inspected the buildings. He was much pleased with the band concert given for him, and complimented both the pupils and the instructor upon their proficiency.

By the time, this is printed the pupils will be away to spend the holidays with their folks and friends. They leave on the 22d and come back on the 4th of January.

C. L.

PHILADELPHIA.

News items for this column should be sent to James S. Reider, 1539 North Dover Street, Philadelphia, Pa.

A Conference of Church Workers among the Deaf was held in All Souls' Church for the Deaf, Philadelphia, on Wednesday morning, December 9th, 1908.

The conference was called in connection with, but not as part of the celebration of All Souls' Church's twentieth anniversary, to which all the missionaries to the deaf were invited in order that they might attend both events at the same time. It is not often that the deaf clergy, scattered as they are in widely separated dioceses, have opportunity to meet in conference; but this time All Souls' celebration offered such a favorable opportunity for a meeting that most of the clergy took advantage of it.

A service of Holy Communion preceded the opening of the Conference. The Rev. F. C. Smileau was celebrant, the Rev. Geo. C. Flick, Epistoler, and the Rev. C. J. Whildin, Gospeler.

The Conference immediately followed, and those taking part in it were the Rev. John Chamberlain, D.D., General Manager of the New York Church Mission to Deaf-Mutes; Rev. C. O. Dantzer, M.A., Pastor of All Souls' Church for the Deaf, Philadelphia; Rev. O. J. Whildin, Missionary of the Southern Mission; Rev. Harry Van Allen, of the Dioceses of Albany and Central New York; Rev. Franklin C. Smileau, of the Dioceses of Harrisburg and Western New York; Rev. Geo. C. Flick, of the Northern Central Mission; Rev. John H. Keiser, Assistant Minister at St. Ann's Church for Deaf-Mutes, New York; Rev. G. H. Hefflon, Assistant at All Souls' Church, Philadelphia; Mrs. O. J. Whildin, of Baltimore, Md.; Mrs. M. J. Syle, representing the Pastoral Aid Society of All Souls' Church, Philadelphia; Mr. John C. Bremer, delegate from St. Elizabeth's Church for the Deaf, Wheeling, W. Va.; and Messrs. H. E. Stevens and Jas. S. Reider, delegates of All Souls' Guild, Philadelphia. There were also present the Rev. Louis C. Washburn, D.D., of Christ Church, Philadelphia, and Dr. A. L. E. Crouter, both members of the Pennsylvania Diocesan Commission.

The Rev. C. O. Dantzer, President of the last Conference, occupied the chair and delivered a short opening address, outlining the plans of the Conference.

Reorganization was there effected by electing the Rev. Mr. Dantzer Chairman, and the Rev. Mr. Whildin, Secretary.

A general discussion as to the purpose and scope of the Conference and future ones was held.

The Committee on Constitution and By-Laws reported a set of rules for the government of the Conference. They provoked considerable discussion, but were finally adopted with slight amendment.

Recess was then taken for luncheon, which was served to the members of the Conference in the Guild Room by the Pastoral Aid Society, the following ladies assisting: Mesdames Dantzer, Syle, Sanders, Paul, Roop, Sharar, Delp, Stevens, Reider, Dorfner, and Misses Shields and Hamilton.

The second session convened at two-thirty of the clock P.M., the Rev. O. J. Whildin offering the invocation.

On the nomination of Rev. Mr. Flick, Mr. Harry E. Stevens, of Philadelphia, was elected Treasurer.

Rev. Mr. Flick moved the appointment of a Committee on Program or Business.

The first of a number of suggested subjects for discussion was then taken up by the Conference. It was "What shall be the nature of future Conferences?" The Reverends Dantzer and Chamberlain discussed it.

Second subject: Should a memorial to the House of Bishops on the validity of sacramental ministrations, in the sign-language, be prepared?

The Rev. James H. Cloud, M. A., of St. Thomas' Mission, St. Louis, Mo., who was unable to be present in person, contributed his views upon this subject by a letter, which was read and filed.

Rev. Mr. Van Allen moved that it is inadvisable to so memorialize the House of Bishops, and Rev. Dr. Chamberlain seconded the motion.

Discussion followed, led by Rev. Dr. Chamberlain. He reminded the Conference that he was connected with church work among the deaf before any deaf person was ordained to the ministry, and he knew how hard it was to get any Bishop to ordain one.

Though the door of the ministry was opened to the deaf later, he recalled how difficult it was to convince the Bishop and Standing Committee in Rev. Mr. Van Allen's case. The old doubt of the validity of administering the sacraments in the sign-language, or by a deaf person, has never completely died out, and, in fact, has but recently been brought up again. So he thought that the better way would be to deal with the question with individual Bishops and rectors from time to time, as necessity arises. Further, recalling the recent

cent fate of Canon 19, he thought that discussion was useless and that the question had better be avoided.

The topic was further discussed by Reverends Dantzer, Keiser, and Smielau, and the gist of their opinions was not to memorialize the House Bishops.

Rev. Mr. Flick gave his experience in getting consent with difficulty ministers in some Western Dioceses.

Rev. Mr. Van Allen argued that custom generally has the force of a statute or law, and so the custom of ordaining deaf persons to the ministry will go on until legislation changes it. He would steer clear of the question while the necessity to be on the defensive is not of immediate moment.

Rev. Mr. Whildin moved to put the question to vote, Mr. Smileau seconding him; and Mr. Van Allen's motion was then passed.

Third subject: What a Church paper for the deaf should be. How supported? What advantage is there of a general paper over a local one?

The question was discussed pro and con by Reverends Messrs. Whildin, Keiser, Van Allen, Smielau, Dantzer, and Mrs. Syle, and was finally brought to a focus by the following resolution offered by Rev. Mr. Van Allen.

"Resolved, That the Conference heartily commends the Rev. Mr. Flick's efforts to maintain a general paper devoted to the interests of deaf-mute missions; and, that each of the members pledges to that paper such measure of support as circumstances will permit." Resolution adopted. On motion of Rev. Mr. Keiser, seconded by Rev. Mr. Smielau, the rest of the program was suspended for lack of time. Adjournment.

By invitation, all the members of the Conference and their ladies then proceeded to the residence of Rev. Mr. and Mrs. Dantzer, in Tioga, for supper.

In the evening the members of the Conference held an informal meeting in Mr. Dantzer's study, at which the remaining questions on the list of suggested subjects were considered. They were as follows:

The influence of the deaf-mute club on Church attendance.

The children of deaf-mutes and the Parish Sunday School.

The keeping of Parish records.

Letters of transfer from one parish to another.

A social and smoker followed the meeting, during which a flash-light picture of the Conference members was taken.

On Thursday, morning, the visiting clergy were invited by the Rev. Mr. Dantzer to visit the Home for Aged and Infirm Deaf at Doylestown. The trip was made by trolley, and took about two and a half hours each way. The weather was beautiful, bright and not too cold, so that the long ride was not so tiresome after all. On reaching the Home the inmates were found to be eagerly awaiting the arrival of the party. Mr. Dantzer had previously arranged with the matron to serve dinner to the visitors at his expense, and they were thus treated to a most elegant spread. After dinner the clergy entertained the inmates with stories which they greatly enjoyed. The Home was inspected, and was so admired that is called forth the praise of the clergy.

At about five P.M., the party returned to the city, well pleased with their visit to Doylestown.

In the evening of the same day another treat was in store for the clergy. They were all invited to attend the birthday anniversary celebration of Thomas Hopkins Gallaudet at All Souls' Hall, held under the joint auspices of All Souls' Guild and the Cleric Literary Association. The room had been transformed into a banquet hall and on entering each person was assigned to a place until every seat was occupied, 168 in all. The banquet was in charge of a well-known caterer. Preceding the serving of the menu, the Rev. Mr. Dantzer took the platform and each of the following persons responded to the call—Dr. A. L. E. Crouter, Supt. John P. Walker, Rabbi Marvin Nathan, and Mr. Julius Blankensee.

At nine o'clock the menu was served and, after it, more speeches were called from: Rev. Dr. Chamberlain, Rev. Messrs. O. J. Whildin, Harry Van Allen, Franklin C. Smileau, John H. Keiser, G. H. Hefflon, and Mr. J. S. Reider. There being no time for more speeches, the banquet broke up there.

On Friday morning, 11th inst., the Clergy were invited by Dr. A. L. E. Crouter to visit the Mt. Airy Institution. They were shown through the school rooms, and given every opportunity to see the system of Oral teaching employed by the School. No better proof of the sincerity of Dr. Crouter in this work could be shown than the pains he took to show the visitors enough of the work to enable them to form intelligent conclusions of it. At two o'clock the Clergy and other invited guests were entertained at dinner by Dr. Crouter, a treat which all enjoyed. It was followed by speech-making until 5 P.M. Following is a list of invited guests: Rev. Dr. Chamberlain, Reverend Messrs. Dantzer, Whildin, Smielau, Van

Allen, Keiser, Hefflon, and Messrs. J. C. Bremer, J. S. Reider, H. E. Stevens, J. D. Kirkhuff, E. S. Thompson, S. G. Davidson, Barton Sensenig, J. A. McIlvaine, Jr., Otto Herold, Howard Griffin, A. C. Manning, R. M. Ziegler and Geo. F. Sanders. It was a most enjoyable visit and function.

A few of the clergy departed for their homes after this event, but some remained to attend the banquet of the Gallaudet Club in the evening.

Rev. G. H. Hefflon has gone to Buffalo, N. Y., where he will spend the Christmas holidays with a sister.

On Christmas Day, December 25th, at 10:30 A.M., Holy Communion will be celebrated at All Souls' Church.

All Souls' Christmas Festival will be held on Saturday evening, December 26th. Admission will be by card.

The Merry-maker's Club held a regular monthly business meeting at the home of Mr. and Mrs. Weene, at Darby, on the evening of December 19th.

After the business meeting, a fine time was had in playing a progressive game. Three beautiful prizes were awarded, the first one to Mr. Walter Jacobs, the second to Mr. John A. Roach, and the third to Mr. Joseph Rodgers. Refreshments were served.

OHIO.

(News items for this column may be sent to our Ohio News Bureau, care of Mr. A. B. Green, 999 Franklin Ave., Columbus, O.)

December 19, 1908.—The Ladies' Aid Society held its annual election Thursday evening, with the following result: President, Miss L. May Greener; Vice-President, Mrs. Edward T. King; Recording Secretary, Mrs. A. H. Schory; Corresponding Secretary, Miss Margaret Schumacher; Custodian, Mrs. Geo. Clum. No one was chosen treasurer, as the present one, Mrs. Ella Zell holds the position for five years.

The treasurer gave the financial results of the late fair, which netted \$185.57 to the society. To show its generosity, the society voted to give \$100 to the "Farm Fund" as a Christmas gift. A vote of thanks was given Superintendent Jones, for the use of the girls' play room, in which the entertainment was held.

Confirmation exercises were held in St. Elizabeth's Chapel for Deaf-Mutes last Sunday, December 13th. Assistant Bishop Gravatt, of Parkersburg, administered the rites to six candidates. Rev. O. Whildin, Mission Minister, presented the candidates, and during the services, Mrs. Samuel W. Corbett, leader, Mrs. J. C. Bremer, Mrs. L. W. Freese and Miss Daisy Littleton as choir, rendered with fine effect a Confirmation hymn. Mrs. Margaret McClurg Zane interpreted the words of the Bishop to the class. As the services were about to close the choir gave in signs, "Lead, Kindly Light."

The *Wheeling News* had the following concerning the service and of the little church and its growth. "It is interesting and wonderful, too, the story of the growth of the little church. From a mere handful of members, the congregation has grown until there are now seventy-six persons enrolled. Mr. Samuel Corbett, of Bellaire, is now president of the deaf-mute guild.

"The picturesque little chapel, even its setting of hills and woods, seems typical of the lives of its congregation. It is removed from the bustle and din of the city's loud traffic, as they are set apart, among men, yet not of them, because their ears are closed to the voices of the world and their lips are sealed with the seal of eternal silence.

"What a blessing to them is their beautiful little house of worship, where that silent band can come together and in the grandeur of that stillness, which even the rustle of a leaf cannot break, can raise their hands to God and give their prayers for their hearts, which are not dumb nor deaf to the inspirations which fall around them.

"Mrs. Platoff Zane, as is known, founded the little church, and it will always stand a monument to her memory, and the everlasting gratitude of the silent congregation will be hers."

The Wheeling Guild at its last election chose Mr. Samuel W. Corbett, President; Charles Robinson, Vice-President; Mrs. S. W. Corbett, Secretary; Miss Daisy M. Littleton, Assistant Secretary and Mr. Wm. C. Seamon, Treasurer. Only one West Virginian in the whole list, Mr. Corbett, for the third time, has been given the responsibility to guide the organization.

December 25th, all the deaf in and around Wheeling are cordially invited to attend the services of the little church. A Christmas tree will be one of the attractions and Mrs. Platoff Zane will provide a lunch.

Friday morning, at the chapel service, Principal Patterson had called Superintendent upon the stage and then announced to the

pupils that the Ladies' Aid Society had sent for the Farm Fund a Christmas gift of one hundred dollars. He then held up the bill—a one-hundred-dollar one—and thereat followed a generous clapping of hands.

There are over four hundred doors in the main-building of the School. Recently, all were remembered with porcelain plates beginning with the A-floor which contains one hundred doors. Those of the E-floor or attic are not counted.

Mr. R. P. McGregor is to give a reading under the auspices of the Literary Society of Gallaudet College, on the evening of December 31st.

Mrs. Wm. T. Rose, of Dayton, is in Grove City, for a while, keeping her aged father company.

The L. N. P. O. Club held its December meeting last Friday evening, at the home of Mr. and Mrs. Geo. Clum. The subject of the evening was Voltaire, under three heads: (1) Voltaire's Life-Purpose, by Miss Biggam; (2) Incidents in his life, Miss Buchanan; (3) Victor Hugo's Oration on Voltaire, Miss Deborah Marshall.

A dialogue, between a Savage and a Bachelor of Arts, was rendered by Misses Edgar and Lamson. Light refreshments were served after the exercises. Among the spectators were Miss Clara Lingle, Mrs. Ohlemacher and Mr. Neutzling.

Mr. and Mrs. Ohlemacher gave a dinner, Tuesday evening, in honor of their guest, Miss Clara Lingle, of Dayton. Among those presents were Miss Marshall, of Connecticut, Miss Barry of Baltimore, Miss Zell, Miss Bessie McGregor, Miss Biggam, Miss Buchanan, Mr. and Mrs. Clum and daughter, and Mr. Ernest Zell.

A birthday surprise party was given Miss Lizzie Lincome, at the residence of Mr. A. H. Schory, Wednesday evening. About twenty of her friends came to congratulate her and left a number of gifts as a reminder of the occasion. A flash light photograph was taken of the party by Ralph Harrington, and withal all enjoyed the occasion very much.

Mr. Harley Goetz will go up to his home, Monday, to spend the holidays and renew acquaintances with old friends.

The Dayton Advance Society will give a social on New Year's Eve, at the residence of Mr. Samuel Stebleton, from seven till after midnight. Lunch will be provided for the hungry ones. Nearly all of the Dayton deaf, who have been more or less out of employment for nearly a year, have resumed their former positions in the shops where they were employed.

Mr. Wm. Case was in Columbus, this week, on the lookout for a job.

Rev. A. W. Mann conducted a service in Trinity Chapel Friday evening.

Miss Ada Adair is back in the bindery, after a month's rest at her home in Columbia County.

Miss Gertrude Anderson, of Franklin, O., was confirmed a teacher of Martha Simmerly, a deaf-blind girl, by the Board of Trustees, at its meeting Wednesday. She will teach the little girl in Cleveland, where her home is, and also give instruction to two other special pupils in the Cleveland Day School.

The Ohio deaf were extremely gratified at the news that President Roosevelt had reconsidered his former action in the Civil Service ruling against the deaf, and they could take the examinations and stand an equal chance with hearing in positions they are capable to fill. They are grateful to Hon. James R. Garfield, Secretary of the Interior, for his influence in the matter on the President, which made it possible to have the question settled favorably to the deaf. A letter thanking him for his services has been prepared and is being signed by the leading deaf of the city, and will be forwarded to him.

A Merry Christmas to all the JOURNAL readers.

A. B. G.

Presbyterian Notice.

UNIVERSITY PLACE PRESBYTERIAN CHURCH, TENTH STREET AND UNIVERSITY PLACE.

Rev. George Alexander, D.D., Pastor.

Meetings will be held at this Church during the present year.

Bible Class meets at 3:30 o'clock Sunday afternoons, beginning January 10th, 1909.

Address all communications to the President, Mr. Archibald McL. Baxter, 32 West 60th Street, New York City.

St. Thomas Mission, St. Louis.

Christ Cathedral Chapel, 13 and Locust Sts.

Rev. J. H. Cloud, Minister, 2606 Virginia Avenue.

Mr. Arthur O. Steidmann, Lay Reader.

Sunday Services at 10:45 A.M.

Sunday School at 10 A.M.

Week-day meetings at 8 P.M., on first and third Fridays and fourth Wednesday, in the Parish House.

PITTSBURG.

A large attendance was present at the literary meeting in the chapel of the Western Pennsylvania School for the Deaf, to celebrate the birthday of Thomas Hopkins Gallaudet, on Saturday evening, December 5th. This was under the auspices of the Pittsburgh-Gallaudet Branch. Credit was done to the name 'and character of Mr. Gallaudet, through the well arranged programme of Samuel Nichols, which was as follows:—

Address.....Prof. W. N. Bart

Thomas Hopkins Gallaudet.....

.....B. R. Allabough, '84

How the Deaf were Treated in Olden Times.....J. W. McCandless, ex-'08

Story of Abbe Sicard and De l'Épée.....E. D. Read, Nor. '01

Results of Gallaudet's Work.....Miss E. Boyd, ex-'07

Work of Gallaudet's Sons.....G. M. Teegarden, '76

Education of the Deaf in the United States.....Louis Schulte, '04

If Gallaudet was living to-day, what he would say.....C. S. Sawhill, ex-'04

How Abbe Sicard's Life was Saved During the French Revolution.....F. A. Leitner, '90

Old Hartford School.....H. H. McMaisters, ex-'77

Dr. W. N. Burt made an address of welcome, saying that it should be the pride of every deaf-mute to remember and honor Thomas Hopkins Gallaudet by celebrating his birthday, for his efforts to perfect and secure a better means of education for the deaf, by establishing the first school for the deaf in America.

Mr. Allabough related the life and efforts to learn the deaf-mute language in Europe, how through his personal efforts he founded the Hartford School, and put the school in a state of prosperity. In addition to teaching classes, drilling new teachers and conducting a large correspondence, he managed to find time to found other institutions, deliver public speeches, and make appeals to the Legislature. All this work combined to break down his health.

G. M. Teegarden gave accounts of Rev. Thomas Gallaudet, as the founder of the first church for the deaf, and Dr. E. M. Gallaudet, the first man to insist that the deaf should have a higher education, and when he established the College for the Deaf in Washington, D. C. Mr. Teegarden declared that whenever we come together to celebrate Thomas Hopkins Gallaudet's birthday every year, we should always remember the names of Rev. Thomas and Edward M. Gallaudet. The establishment of the college offered a better chance for the educational advancement in schools of the United States for their own pupils, who are bound to get a good education in order to enter the College, and therefore as Dr. E. M. Gallaudet has done so much by the founding of this College, his name should always be cherished every year at the same time we celebrate his father's birthday.

C. S. Sawhill, so famous for his originality in story-telling, said that Gallaudet would use the white handkerchief to-day if he were living now, instead of the red bandana handkerchief, which he always wore during his life. Were it possible for him to meet you at this meeting, and seeing the happy faces, showing that you have a good education, and proud to know that we celebrate his birthday, he would realize that his work and efforts to establish the first deaf-mute school had been rewarded and remembered. But if he were living to-day to find that we had forgotten him, and that we did not appreciate his work, he would wipe his tears with the red bandana handkerchief, so full of sorrow.

F. Leitner's account of the events that led to save the life of Abbe Sicard were thrilling with interest. How the pupils, whom Sicard had educated, went in a body before the National Assembly in Paris, demanding the release of Abbe Sicard, saying that "in him the deaf and dumb were deprived of their nurse and father." It is he who taught us what we know, with-out him, we should be as the beasts of the field. Sicard was arrested, while teaching the pupils in his own home, and put in prison. What noble spirits of the pupils to stand up for Sicard during the French Revolution!

However Sicard's life was saved by Meunot, a watch-maker, who put himself in between Sicard and the pikes, which were ready to trust into his body, exclaiming the name of "Abbe Sicard, the father of the deaf and dumb." This delay enabled Sicard to cry out his name into the ears of the mob-populace, who recognized Abbe Sicard, so we do Thomas H. Gallaudet.

H. McMaisters impersonated Thomas H. Gallaudet in saying the Lord's Prayer, which was very impressive. His sign language was much different from our present one in saying the Lord's Prayer.

After the close of the meeting, Dr. W. N. Burt and Mrs. Burt entertained them in the Boys' Study Room. Altogether it was a success and something that will not be forgotten for time to come.

William J. Shull and Miss Mary Roberts, were united in wedlock, in the parlor room for aged ladies, in Allegheny, November 24th. Rev. Mr. Acheson officiated. Miss Sarah Woodsie acted as interpreter. The guests having failed to supply themselves with rice, showered the happy couple with corn and beans. They started housekeeping on Euclid Avenue, North side, shortly after the ceremony. The old ladies at the Home had been anxious to witness the marriage of a "deaf-couple," so the marriage took place there, instead of at the bride's home. Heartiest congratulations for them, a God-speed journey through their wedded life.

A new mission is already started in this city, for the Roman Catholic Deaf-Mutes. The priest, Father Conkley, is the man who will look after their religious needs, and who will conduct the services every Sunday, at 3 P.M., in the Church of Epiphany, Washington Street. Father Conkley graduated from the Seminary recently at Rome, Italy, and since his stay here, he learned the art of the sign-language through the help of Wm. J. Hayes and Vincent Dunn.

The members and friends of the Pittsburgh Local Branch, P. S. A. D., held a Social at Washington Hall, on Saturday evening, December 12th. Messrs. Forbes, Rolhouse and Durian, entertained them from the platform. David C. Smith, of Industry, Pa., was invited to make a short address. He surprised them by informing them that Livingston McManima, of New Brighton, had collected twenty-five dollars within two hours, and that he himself and his wife managed to collect \$10.01. He handed the money to Chairman Sawhill, who will turn it over to the P. S. A. D. Treasurer. Both were given hearty applause. Ice cream and cake were served at a small charge, which netted \$4.06.

William Hedrick took train for Muncie, Indiana, last week, to look after some business. He will miss his "Christmas Dinner" here with his wife.

St. Margaret Mission for the Deaf had their annual business meeting at Trinity Parish House last Tuesday evening. The mission made a donation of five dollars to the Doylestown Home.

Many friends were glad to learn that a successful operation had been made upon William Friend's nose. He is getting along better now. This operation was to cure his catarrh troubles, from which he has been suffering for years, and resulted in clearing out a collection of steel dust which remained in his nasal cavity.

To welcome in the New Year, 1909, and to mourn over the departure of the old year, will be the function of the watch-night party at the residence of Mr. and Mrs. William McCracken, in Swissvale.

The Western Pennsylvania School for the Deaf will close for the Christmas Holidays next Friday and re-open on January 4th. A large number will enjoy the holidays at their homes. May we all wish them a "Merry Christmas and Happy New Year."

Mr. John A. McIlvaine, of Philadelphia, who always comes to Washington, Pa., for his Christmas holidays, is already booked for a reading before Trinity Guild on Tuesday evening, December 29th.

Mrs. H. H. Woodside, of Homestead, Pa., aged seventy-five, made application for membership in the Pennsylvania Society last week. We claim that she is the oldest woman among the list of the P. S. A. D. members. Congratulations for her. She takes great interest in our Doylestown Home. She was born in Connecticut, and from there she came to Pittsburgh when she was five years old. She went to school at Philadelphia in 1844. She remembers well of seeing Thomas Hopkins Gallaudet, in 1846. Her maiden name is Hollingworth. What a cheerful disposition she always bears whenever friends come to visit her, although she has been an invalid for the past twenty-nine years, yet she yearns to work for the Home.

This Pittsburgh letter reaches you with "Merry Christmas and Happy New Year Greetings." Same to Editor Hodgson. How many gifts have you received, or what New Year resolutions are you going to make, will be the topics between now and January 1st.

Catholic Church Notices.

St. Francis Xavier's, 30 West 16th Street.—Instruction and Services in the College Hall, at 3:30 P.M., on the third Sunday of the month.

St. Rose's, 165th Street, west of Amsterdam Avenue.—Services and Catechism on Sundays at 9 A.M.

St. Vincent Ferrer's, Lexington Avenue and 66th Street.—Services and Catechism on Sundays at 9 A.M.

BROOKLYN.—Knights of Columbus Hall, Hanson Place and South Portland Avenue.—Religious Instruction at 3:30 P.M., on the fourth Sunday of the month.

JERSEY CITY.—St. Peter's, 144 Grand Street, Services and Instruction in the College Hall, at 3:30 P.M., on the first Sunday of the month.

Under the direction of REV. M. R. MCCARTHY, S. J.

NEW YORK.

News items for this column, should be sent direct to the DEAF-MUTES' JOURNAL, Station M, New York.

A few words of information in a letter or on a postal card is sufficient. We will do the rest.

Timothy McCarthy died, aged 56 years, of hasty consumption, on Thursday, December 17th, at the City Hospital, Newark, N. J., after an illness of nearly a year. He was educated in Ireland, but had lived in this country over thirty years. He leaves a widow (nee Mary A. Finn, a graduate of the New York Institution), to whom he was married about seven years ago. He was an intelligent, quiet and hard-working man, and had many friends among the deaf in New York and New Jersey. He was buried in St. John's Cemetery, near Newark, on Sunday, December 20th.

Services for Chanuka, or the Feast of Lights, were held at the Temple Beth Israel Bikur Cholim, 72d Street and Lexington Avenue, Friday evening, by Mr. Samuel Cohen, leader of the Hebrew Congregation of the Deaf. In his sermon, "The Spirit of the Maccabees" Mr. Cohen dwelt upon the significance of the holiday, including the debt Christianity owes to these heroes, and also emphasized the need of modern Maccabees to fight for the cause of Judaism. Next Friday evening, Christmas Day, services will be conducted as usual, and appropriate to the occasion, the leader will deliver a sermon on "How shall we Jews regard Christmas?"

The two readings given under the auspices of the League of Elect Surds by Mr. Jones and Dr. Fox proved successful in every respect. The Surds omits a public entertainment this month on account of the holidays, but next month the deaf will be treated to an entertainment such as the deaf were wont to have in the days goneby, and this will be followed by a Ball—which will occur on the 27th of January. For February, the Committee are thinking of arranging for a Mock Trial, but of this and other plans of the Committee due notice will be given later.

Messrs. M. W. Loew, S. Greenberg, and J. Zeis, comprising the Entertainment Committee of the Hebrew Congregation of the Deaf, beg to inform all mutedom, that there will be held a "rolling ball party," at the Vestry Room of the Temple, in the northeast corner of 72d Street and Lexington Avenue, on the evening of December 26th, 1908, at 8 o'clock sharp. Elegant and useful prizes will be awarded to winners. Considering the mere price of twenty-five cents for admission to the party, including a good morsel of refreshments, a jolly and pleasant time will be assured to every one.

Mr. William Taylor attended the Gallaudet Banquet of the Federation Cafe, Los Angeles, Cal., December 10th, in honor of Thomas Hopkins Gallaudet, who founded the first American School at Hartford, Ct., in 1817. There were about 300 guests. Mr. Taylor wants Union Leaguers to know that he has been living in Los Angeles since he left New York, twelve years ago, after a four years' visit.

Miss Lily C. Capelli, daughter of Mr. and Mrs. Anthony Capelli, two weeks ago underwent an operation for enlarged tonsils, which though successful in a surgical standpoint, compelled her to remain at home for nearly two weeks, and unable to partake of any kind of food except liquids and broth.

Mrs. Gorham D. Abbott, of Lowell, Mass., has been visiting friends in Long Island and this city for a week. She left for home last Monday. Mrs. Abbott is the youngest sister of Mr. I. N. Soper.

Mr. and Mrs. M. Heyman departed for the South, on Monday last, to remain for several weeks. They will return in time to attend the entertainment and reception of the League of Elect Surds.

Mr. and Mrs. Charles Bryan celebrate their 25th anniversary of their marriage on Friday, December 18

Gallaudet Home.

Last month Mrs. Roberts got a box from her daughter, Mrs. Anna R. Hatch, of Wayne, Pa. On opening the box, Mrs. Roberts found among other things a dark blue winter gown trimmed with velvet of the same color.

Mrs. Josephine Wood Magee, the assistant matron, bade us farewell on November 9th, the lady managers having accepted her resignation. Miss B. A. Johnson is filling the place made vacant, and well qualified for it.

The first snow storm of the season swept over this section of the country on the night of the 14th ult., but it was not enough snow on the ground for sleighing.

Mr. Miner enjoyed his birthday on Sunday, November 15th. He shook hands with everybody at the breakfast table, and received congratulations.

A number of the old ladies having lately disposed of some of their fancy articles, Matron Jones sent them to Poughkeepsie to be given to poor children.

Mr. C. Q. Mann held an afternoon chapel service on the 22d of November. He and his family are comfortably settled in their new house in Yonkers, N. Y., a part of which he probably rents.

Wednesday morning, November 25th, Miss Fischel met with a bad accident by falling down the cellar stairs, where she went to take some things. She sustained injuries about the body and one of her collar bones was broken, but owing to Dr. L. N. Phinney's surgical skill and treatment, Miss Fischel is better at the present writing.

Mrs. Amos T. Ashton and Mrs. James Roosevelt, of Hyde Park, N. Y., Mrs. L. F. Warren Foster, Mrs. Edward B. Taylor and Mrs. Joseph Bissbee, of Poughkeepsie, members of the Ladies' Board, dropped in at the Home some time ago. Mrs. Bissbee, was accompanied by Miss Aveny and Mrs. Taylor by her four-year-old daughter, Nellie. It is pleasant to have little children in the house, now and then, and see them scamper about.

Matron Jones had a visit recently from Mr. and Mrs. Albion Vickery, of Denver, Col., who were on their way to New York. Mr. Vickery is a nephew of Mrs. Jones on her sister Sarah's side.

Blind James H. Caton is back from a sojourn of a week with a cousin in Dutchess County.

The Thanksgiving dinner which had been provided through the kindness of the Lady Managers and other friends, was greatly enjoyed.

Mrs. Bayne returned home on the 28th ult., from a three weeks' visit with her daughter, Mrs. Mary E. Egan and family, who live near Maspeth, L. I. The old lady got a hearty welcome. She said that her infant granddaughter has light blue eyes, light hair, is bright and fat.

Not long ago Matron Jones' brother-in-law, Mr. Hiram Jones, of Wellsboro, N. Y., sent a barrel of apples here.

Among the pictures which adorn the walls in the reception room are those of the late Rev. Dr. Thomas Hopkins Gallaudet, to whom the deaf in America owe their education, the late Rev. Dr. Thomas Gallaudet, Founder of this Home, the late Rev. Henry Winter Syle, and St. Ann's Church for Deaf-Mutes in New York City.

Mrs. Lewis and Mrs. Fish spent a day in the Queen City some weeks ago. They reported a most delightful time.

Shortly after supper on the first inst., the inmates were pretty badly scared by news that there was a fire in the vicinity of the Home, but it turned out to be over the river not far from Camelot and was caused by sparks issuing from a locomotive. The illumination was so vivid it could be seen miles away.

Among the callers during the early part of the month were Mrs. Edmund Norton, of San Antonio, Texas; Miss Alice L. Ketcham, of Wappinger Falls, N. Y.; Miss Ella E. Hall, of Pleasant Valley, N. Y. Miss Ketcham is a member of the Girls' Guild, of Zion Episcopal Church, and has lent the Home a helping hand more than once.

Mrs. C. M. Nelson's granddaughter, Miss Gertrude Nelson, and Dr. Callahan were united in marriage on the afternoon of the 5th inst., in New York City. The old lady's sister, Mrs. Femies died two days later in Peekskill, N. Y., aged eighty-eight years. Mrs. Nelson has the heartfelt sympathy of all here on her bereavement.

Miss V. B. Gallaudet attended the December meeting of the Board of Lady Managers, which was held in Poughkeepsie, but she was unable to give us a call on account of limited time.

Miss Lockwood was the happiest of the old ladies on her birthday, the 8th inst. Matron Jones and Miss Johnson gave her something, to say nothing of other presents.

Mrs. Lewis made a pretty little rag doll, dressed in red with head-gear to match, earrings in her ears, and a tiny bag in her right hand. According to phrenology, Miss Lewis bump of ingenuity must be large. Not caring to see the doll, Miss Lockwood thought it

would be nice to have dolly sent to Poughkeepsie, to gladden the heart of some poor child, on Christmas Day.

Eight porkers were lately slaughtered, and one of them weighed eight hundred pounds. Rev. Dr. Chamberlain arrived here after we had retired for the night, on Saturday, the 12th inst., owing to some delay. He walked all the way through the snow, from the railroad station, at Camelot. He officiated in the chapel the next day, and left for New York on a south bound train.

A Merry Christmas and a Happy New Year to all. Prosperity and success go with the JOURNAL, it being the undisputed leader of the deaf press, not only in the United States, but abroad. LOUISE.

The Sign Language

At the convention of Instructors of the Deaf, recently held at Ogden, it seemed to be the general opinion that signs have an important place in the life of mutes, and that in that place they may be used not only pleasingly, but to better and more general advantage than any other means of communication. This accords fully with the thought and experience of many who were not there, and is the ground of this plea for the presentation of signs in that grace and force with which the earlier sign-users made them.

At present, signs are suffering from two sources: first, the introduction of local and slang signs; and second, from the awkwardness and heedlessness of those who use signs. The first is the less evil, for while it introduces new motions, most of which are undesirable, and many offensive, they are not real signs, and do not mar or corrupt the system upon which the language rests.

The early masters of signs were not careful of the time and force required to make a sign fully significant. They did not abbreviate, as many persons do in using spoken language giving only the first syllable, or indeed in many cases barely the initial letters. With them the first thought was expressiveness, the second, grace. These they insisted upon. For example: to making the signs for father and mother, the right hand was raised to the head, making the radical sex sign, while the left arm was bent up toward the body as if holding a child. In the hurry and carelessness of the present almost every one contents himself with a onehanded motion which he was picked up from some child, and which he can never be sure carries his meaning. The plea that mutes themselves use such motions, and understand them, is not better than the justification of wrong pronunciation, and incorrect grammar among speaking children. There is better for them, and they should be taught to use it.

No motion should ever be used which is not significant; that is, which is not in itself sufficient to express the idea you wish to carry.

Parts of the body should move in such a way, and the expression of the face be such that your meaning cannot be mistaken. We once met a deaf man from Switzerland who knew no English word while we knew nothing of his language, but we had not the least difficulty in a protracted conversation. Some time ago a member of the faculty of Gallaudet College interpreted to his students an address delivered in the Italian language. An expert in pure natural signs can go the world over without an interpreter.

This matter of perversion of signs is also shown in the substitution of an inadequate, often puerile, even silly motion for a sign perfectly adapted to express the sense. We once saw a teacher in chapel exercise, attempting to give the words of Jesus, "I am the light of the world," hold up a finger and puff at it as though it were a candle. How could he, when he might have thrown up and out both hands with every finger vibrating, and the eyes as if dazzled with a glare!

Other teachers of our acquaintance, when speaking of anything strong, whether it be a man, or something to drink, or the omnipotence of Deity, pass the finger, as if outlining well developed muscles, from the shoulder to the elbow. Another, wishing to present the idea, "You cannot deceive God," pointing upward, slowly shook his head and pulled his nose.

If you use signs at all, make such as are competent to carry your meaning accurately. One needs to exert at least twenty-five pounds of force on making the sign for heavy, with a corresponding expression of face. A sign referring to rapidity must be made quickly—to the opposite, slowly—to the sad, with a grave face, and to the gay with a smile. The sign for contented, is please—stay. That for satisfied is, please—full; not, however, as one authority gives it, "raising the hand, edge toward you, from the belt to the chin," but holding the left hand, partly closed to represent a cup, and passing the right over it to indicate fullness. (See roots of these two words and of many others which will aid in making signs.)

There is trouble in overdoing sign making. The pointing to a person, and carrying the position of the hand toward the city, with an inquiring look upon the face, expresses the full content of the words, "Are you going to the city?" much better than an attempt to make a sign for each word. Emptying the hands with a shrug of the shoulders gives adequately the meaning of the sentence, "I do not want it," while the force of motion and the expression of countenance will indicate the degree of your feeling from, "Excuse me, I think I scarcely want it," to, "I wouldn't touch the old thing with a finger."

In point of fact, true signs have no connection with words. They are purely ideographic, and the best signmaker does not think of words as he uses signs—indeed, often finds difficulty in translating them into words.

There is much more which might properly be written in this plea, but not now.—D., in *Silent Hoosier*.

The Story of Khaki.

Khaki, the olive colored canvas cloth worn by soldiers in hot climates, owes its popularity at present to an accident, as is the case of many inventions. This cotton stuff has been worn in India by British troops for many years. Its tint was a greenish brown, but it always faded when it was washed with soap. A business man from Manchester, while traveling in India, chanced to enter into conversation with an English officer, who remarked carelessly that the first manufacturer who could produce a cotton drill that would not fade would make his fortune. The young Englishman never forgot this hint. He came home, found a skillful dyer, and with him began the search for an olive dye which, when used on cotton cloth, would not yield to soap or soda. They spent many years in these experiments, and all proved fruitless. One day they found among several scraps of dyed cloth one which retained its color under the most severe tests. The puzzling fact was that it had been cut from the same piece of cloth and subjected to the same process as the other scraps, all of which faded. The two experimenters were greatly perplexed, and for some months tried in vain to solve the riddle. The one little fragment of khaki was the only one which kept its color against all attacks. By chance one day they found that the dye in which this scrap had been dipped had remained for a time in a metal dish of a peculiar kind. The secret was found. The metal of the dish, in combination with chemicals of the dye had furnished the one thing needful. They tried the experiment with other pieces. The dye held and their fortunes were made.—*The Christian Work and Evangelist*.

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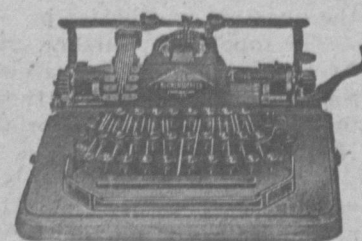
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The new building will occupy a plot of ground about forty-five feet along the street front and twenty-five feet in depth. It will be three stories in height, with a basement, and will be used for the social, religious and industrial needs of the deaf-mutes of New York. The amount required for "The Gallaudet Memorial Parish Building" will be about \$30,000, and the building itself, in its position and purpose, will form a conspicuous monument to him whose life was devoted to the silent peoples. They themselves heartily endorse the memorial.

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